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ADDRESS AND INVOCATION BY THE REV. MR. EDES.

For the Christian Disciple.

On the spot, where stood the elegant meeting house of the "Benevolent Congregational Society," lately destroyed by fire in Providence (R. I.) the foundation of a superb edifice has recently been laid. On placing the corner stone, under which was deposited a plate containing dates &c. of the church, the Rev. Henry Edes, pastor of the church, made the following address and invocation, in presence of a very numerous assembly collected to witness the ceremony. With some persuasion, I have prevailed with him to furnish me with a copy of them, believing they would not be unacceptable to the readers of the Christian Disciple.

G.
Address made previous to the laying of the corner stone.

The object, my brethren and friends, for which we are here assembled, is extremely simple and proper: We are not met, merely to witness or to engage in an idle and empty ceremony, for the purpose of ostentation, parade or display; but to discharge what we believe to be a

sacred and incumbent duty. About to lay the Corner Stone of a new temple, intended for the worship of Almighty God, we are now in the face and under the broad canopy of heaven, unitedly to invoke the divine blessing upon our undertaking, hereby acknowledging in the language of the pious Psalmist that "Except the Lord build the house, they labor in vain who build it."

An interval of almost a year has elapsed since many of us stood upon this spot the melancholy spectators of an event as unexpected as it was calamitous. Notwithstanding the materials of which our former "holy and beautiful house, the house in which we and our fathers worshipped God," were of a combustible kind, yet, such was its insulated situation, that no idea was more remote from our minds, than the possibility of its destruction by fire, and had the earth here opened her jaws and instantly received the building within her bowels, the surprise would hardly have been

greater than was experienced when we saw it falling a prey to the ravages of the cruel and devouring flames. Our surprise however, my friends, was not greater than our grief on account of this unhappy event; and nothing short of an unbounded confidence and trust in the wisdom of that Being, who in mercy afflicted, could then have soothed or sustained our drooping spirits. We who were most nearly interested in, and deeply affected by this occurrence, considered it ourselves as it seems to have been viewed by others, as a judgment from heaven upon us—not sent perhaps on account of our distinguished transgressions, the peculiar heresy of our doctrines, or the uncommonly wicked practices of our lives; "not because we were sinners above all who dwelt in Jerusalem," but as a merited correction from our divine Father, which, we hope, will be religiously improved by us, and ultimately made to work for our good, as we are assured all things will, toward those who fear God. Bowing, as we trust, with christian resignation to this correcting stroke, and confessing the goodness as well as justice of God in its infliction, our desire and our intention now is to repair the breach he has made upon us—to rebuild our ruined walls, and from the ashes of our old to cause to spring up a new edifice to the honor of his name, fervently praying, that both as respects the beauty and elegance of the building, and the zeal and piety of those who may hereafter worship in it, the glory of the latter temple may be incomparably

greater than that of the former. With our own we hope that the prayers of all the well disposed, of all catholic christians will ascend; at least we should be extremely sorry to suppose, that there should be any so uncharitable in their feelings and principles, so unfriendly to our interests as a christian community, as not to wish us God's speed. Towards our fellow christians of every denomination we have ever cherished sentiments of cordial esteem and good will. The rights of conscience, which we hold among the dearest, and which we are ready to defend at any risk, we have never been disposed to deny to others. Our affections have never been withheld, nor our fellowship refused to any, merely on account of a diversity in their forms or mode of worship, or a variance from our own in what we are led to consider speculative points in theology. We acknowledge all as christians who conscientiously profess, as we do, to love the Lord Jesus Christ in sincerity and truth; and whether of our own particular communion or not, we never have failed, and I trust never shall fail, to pray that grace, mercy and peace may be multiplied unto them. We receive the holy scriptures as containing the revealed will of God; agreed and determined to construe their meaning for ourselves, and desiring to make them, and them only, the rule of our faith and our practice. We claim no infallibility of judgment in our peculiar construction of the doctrines they unfold; nor, on the other hand, do we shrink

from the anathemas or reproaches which our own openly avowed sense of their sacred contents may draw upon us. Our spiritual edifice we profess to build upon that foundation which God has laid in Zion, Jesus Christ himself being the chief corner stone, in whom we hope all the building fitly framed together will grow up unto an holy temple in the Lord. Such, my friends, being our feelings and such our principles, we think we have a claim upon the good wishes and fervent prayers of all who call themselves christians; and on these grounds, we presume that all, of whatever denomination, here present, will unite with us in the address which we are now about to offer up to Almighty God.

Invocation on laying the corner stone.

In the presence of that Almighty Being whose blessing we have invoked, I now lay this corner stone. May this foundation and the superstructure to be raised upon it remain uninjured in strength and unimpaired in beauty for centuries to come; may nothing but the mouldering hand of time or the general convulsion of nature disjoint or disconnect the stones, of which this building is to be composed; but compiled and arranged in architectural order, elegance, and beauty, may they long, very long, stand a noble monument of the skill of the artificer, and of the munificent spirit of the people

who erected them, a proof of their zeal for the honor of God, and of their desire to promote the influence of the gospel of his Son Jesus Christ. To this spot, as in times past, may many soon again resort, to hear those glad tidings of great joy, which proclaim peace on earth and good will to men.

Here may a new altar for spiritual worship be erected, and therefrom may pure and abundant incense of prayer and praise rise up in acceptance before the throne of God. Never within these walls which we hope to see swiftly rise upon this foundation —never may the bloody or persecuting spirit of bigotry take up her residence or erect her standard. There may religious intolerance, gloomy fanaticism, ignorant and overheated zeal, or pharaaic pride never find a place; but there may the angel of love descend, the heaven born spirit of charity ever delight to live and dwell.

To this spot, at no distant time, may many come to plume their wings for flight to happier worlds, and in the temple, about to be here erected, may thousands, born and unborn, become prepared for a building of God, a house not made with hands, eternal in the heavens.

And now unto him that is of power to establish us according to the gospel, to God only wise, be glory, through Jesus Christ, AMEN.

THE CRUSADES AGAINST THE MAHOMETANS.

THE Crusades against the Mahometans as infidels, for the recovery of the Holy Land, may be regarded as a custom distinct from the propagation of the gospel by the sword; because the conversion of that people was not so much as the avowed object of those expeditions. Extermination rather than conversion was the object of the Crusades. Never was a custom more popular in Europe than this. "All Europe seemed ready to precipitate itself in one united body into Asia. Nor did the fumes of this enthusiastic zeal evaporate at once; it was as lasting as it was extravagant. During two centuries, Europe seemed to have no object but to recover, or to keep possession of the Holy Land; and throughout that period vast armies continued to march thither. If we may believe the concurring testimony of cotemporary authors, six millions of persons assumed the cross, which was the badge that distinguished those who devoted themselves to this holy warfare."*

After the proposition was made, two ecclesiastical councils gave their opinions on the question. The council of Placentia, where upwards of 30,000 persons were assembled, pronounced the scheme to have been suggested by the immediate inspiration of Heaven. In the council of Clermont, still more numerous, as soon as the matter was proposed, all

cried out with one voice "*It is the will of God.*"

Nobles, ecclesiastics, men of all classes, and even women and children, engaged in what was thought to be a moritorious enterprize. As inducements to volunteer their services, those who assumed the cross were exempted from prosecution for debt, from paying interest for the money borrowed to equip themselves, and from paying taxes. They were allowed to alienate their lands without the consent of the lords, of whom they held them. Their persons and effects were taken under the care of the Pontiff. They enjoyed the privileges of ecclesiastics, in being under spiritual jurisdiction only. In addition to these allurements, they were promised a full pardon of all their sins and the joys of heaven, without any other evidence of a penitent heart but that of engaging in what was impiously called the *holy war*.

One of the leaders in this mad enterprize wrote a letter to his wife, in which he probably expressed the views and feelings, that then prevailed. An account of this letter is given by Dr. Robertson in the 14th note of the first volume of the history of Charles V. "He describes, says the Doctor, the Crusades as the chosen army of Christ, as the servants and soldiers of God, as men who marched under the immediate protection of the Almighty, being conducted by his

* Robertson's History of Charles V. p. 28.

hand to victory and conquest. He speaks of the Turks as accursed, sacrilegious, and devoted by heaven to destruction: And when he mentions the soldiers in the christian army, who had died or were killed, he is confident that their souls were admitted directly to the joys of paradise." p. 198.

Such were the delusions of the *war fever* which reigned and raged in Europe for two centuries; and by which millions of professed christians lost their lives. These armies of maniacs, deluded by promises of pardon and salvation, indulged the vilest passions, and committed the most atrocious crimes. The first army of invaders amounted to *eight hundred thousand* in separate divisions. "The first division of this prodigious army committed the most abominable enormities in the countries through which they passed, and there was no kind of insolence, injustice, impurity, barbarity and violence, of which they were not guilty. Nothing perhaps in the annals of history can equal the flagitious deeds of this infernal rabble." See Dr. Maclaine's note in Mosheim's Ecclesiastical History. Vol. ii. p. 431.

In describing the terrible effects of the Crusades, Dr. Mosheim says, "Without determining any thing concerning the justice or injustice of these holy wars, we may boldly affirm, that they were highly prejudicial both to the cause of religion, and to the civil interests of mankind; and that in Europe more especially they were fruitful of innumerable evils, whose effects are

yet perceptible in our times. The European nations were deprived of the greatest part of their inhabitants by these ill-judged expeditions. Immense sums of money were exported into Asia for the support of the war; and numbers of the most powerful and opulent families became either extinct, or were involved in the deepest miseries of poverty and want." Vol. ii. pp. 437, 438.

Christians of the present day, who read the history of the Crusades, can view the clergy and nobles of Europe at that period as men more fit to be confined in bedlam, than to run at large and be employed as instructors or rulers. It is a matter of amazement, that a few deluded characters with whom the scheme originated, could diffuse their wild enthusiasm and barbarous insanity through all the nations of christendom, so as to inspire people of every grade with a disposition to hazard their lives and their all in such a murderous enterprize. Infidels also of the present day can reproach christianity on the ground of these delusions and extravagancies. But neither christians nor unbelievers seem to be aware, that the history of our times will afford matter of equal astonishment to future generations.

I have no desire to exculpate professed christians from the charge of the most glaring inconsistency and infatuation; but unbelievers of the present age have little ground to boast. The reign of infidelity in France, produced scenes of horror, which were never exceeded in the pa-

pal Crusades; nor did the boasted reason of French philosophers preserve them from acts of murder and cruelty, at which humanity shudders.

Whatever may have been the avowed object, or whoever may have been the instigators, a kind of insanity has ever accompanied the war fever. Men who at other times are highly respectable, while under the influence of this disease, and especially when the fever runs high, have given perhaps more evidences of being possessed of the devil, than did the demoniacs in the days of our Savior.

This war insanity does not deprive men of ability to discern the madness of some who have gone before them; but it prevents their seeing their own, until the fever has subsided, and perhaps most commonly during life. While people of this age clearly perceive the inconsistency of the papal Crusades, are not their eyes generally closed as to the enormity of a custom equally murderous and unjustifiable, which is now supported as popular? It is believed that as weighty reasons were urged in support of the Crusades, as can be urged in favor of deciding national disputes by the edge of the sword.

Thus says Dr. Mosheim, "If we examine the motives that engaged the Roman Pontiffs—to kindle this holy war—we shall probably be persuaded that its origin is to be derived from the corrupt notions of religion which prevailed in those barbarous times. It was thought inconsistent with the duty and character

of christians, to suffer that land, that was blessed with the ministry, distinguished by the miracles, and consecrated by the blood of the Savior of men, to remain under the dominion of his most inveterate enemies. It was also looked upon as a very important branch of true piety, to visit the holy places in Palestine; which pilgrimages however were extremely dangerous, while the despotic Saracens were in possession of the country." pp. 433, 434.

The Waldenses and Albigenses were not carried away by the current of popular delusion; they opposed the Crusades as absolutely unlawful. One of their writers argued from this text, "Give none offence, neither to the Jews nor to the Gentiles." A friar answered his argument in this manner, "We read (Gen. xii. 7,) that God said unto Abraham, *Unto thy seed will I give this land.* Now we (christians who dwell in Europe) are the seed of Abraham, as the apostle affirms, Gal. iii. 20. Therefore we are the heirs of the promise, and the holy land is given to us by the covenant, as our lawful possession. From all which it appears, that it is the duty of civil and temporal rulers to use their most zealous efforts to put us in possession of the promised land; while at the same time it is incumbent upon the church, and its ministers, to exhort these rulers in the most urgent manner to the performance of their duty. The church has no design to injure or slaughter the Saracens, nor is such the intention of the christian princes engaged in the war. Yet the blood of the infidels must

of necessity be shed, if they make resistance and oppose the victorious arms of the princees. The church of God, therefore, is entirely innocent and without reproach in this matter, and gives no offence to the Gentiles, because it does no more in reality, than maintain an undoubted right."

Vol. ii. p. 487

Such were the arguments and reasonings in favor of the abom-

inable Crusades. Let fighting christians of the present day produce better arguments, if they can, in support of the custom of war, which is now popular. It is believed that most of the reasonings of christians in our age for the support of this custom, will appear as absurd and sophistical to future generations, as the friar's reasoning does to us.

THE IMPORTANCE OF CHRISTIAN EDUCATION.

SECTION VIII.

In confirmation of what we have already advanced, and preparatory to what we have farther to say on this interesting subject, it may be proper to bring to view some things stated by President Green in his account of the late revival of religion in Princeton College. He states what he believed to be "the instrumental causes of this revival." He says, "Four such causes appear to have had a manifest agency:"—

"First. And chiefly, the study of the holy scriptures accompanied with comments on the portion read, and a practical application of the leading truths contained in it. God has remarkably honored and blessed his own word.—Pains have indeed been taken to render it interesting, but the degree in which it has been so, has been truly surprizing. And under the divine blessing it has served to enlighten and instruct the youth in their duty; it has rendered their minds solemn and tender beyond what they themselves were aware of at the

time; it has given them a deep reverence for the truths of divine revelation; it has qualified them to hear preaching with advantage, and at length revealed truth has, we trust, been powerfully and effectually applied to their consciences, by the spirit by whom it was indited."

If any language can represent that virtuous affections are produced by the blessing of God, accompanying the means of his appointment, that idea is implied in the passage now before us. The same efficacy is ascribed to the means in producing the effect which we have supposed to be just. In the same sense, those converts are represented as having been *born again by the word of God*. We have never supposed the means of producing virtue to have any efficacy but what God is pleased to give them. But this we contend is equally true with regard to the means used for producing any other valuable effect.—The President proceeds:—

"Second. The circumstances in which the students have late-

ly attended on public worship have been peculiarly favorable to their religious improvement—For about eighteen months they have worshipped separately from the people of the town—This has given opportunity which has been carefully improved, to choose such subjects and adopt such a manner in preaching to them, as appeared best calculated to arrest their attention.—In a word, this mode of conducting public worship has been a powerful instrumental cause, both in producing an awakened attention to religion at first, and in cherishing it through the whole of its progress.”

Under this head much is ascribed to the situation in which the youth were placed to hear the word—the choice of suitable subjects, and the direct form in which they were addressed. This we conceive to be perfectly just and natural. On the same principle, private addresses to youth have generally a greater effect on their minds, than the things they hear in a large assembly. This affords encouragement to parents to be faithful to their children at home; and to take advantage of circumstances to make favorable impressions on their minds—Always making choice of subjects adapted to their capacities, and addressing them in a manner calculated to interest the heart.

“Third. The effect of moral discipline has been manifestly favorable to this revival. This discipline vigorously and vigilantly maintained, has preserved the youth generally from those practices, habits, and vicious in-

dulgences, which counteract, and dissipate, and destroy all serious and religious impressions. It has had an influence in preventing the hardness of heart and insensibility of conscience, which are the natural and usual effects of unrestrained vices.”

Moral discipline is among the means implied in a virtuous education; and to this cause the Dr. has ascribed its proper effects. A prudent, mild, watchful and strict discipline is very important, as means of preserving from vice and promoting virtue; but a rash, angry, and unkind mode of discipline has an opposite tendency.

“Fourth. The few pious youth who were members of college before the revival, were happily instrumental in promoting it. They had for more than a year been earnestly engaged in prayer for this event, when they perceived the general and increasing seriousness which has been noticed; several of them made an agreement to speak privately and tenderly to their particular friends and acquaintance on the subject of religion. And what they said was in almost every instance not only well received, but those with whom they conversed became immediately and earnestly engaged in those exercises which it is hoped have issued in genuine piety.”

Such are the “four causes,” which the President says “appear to have had a manifest agency.” These, we conceive, were natural and well adapted to the end. But if such means may have a “manifest agency,”

and may by the blessing of God become effectual for reforming young men, after they have lived for years as without God in the world, and formed habits of negligence and vice; what may we not hope for, from faithful christian education, should it be judiciously applied and persevered in from early childhood, prior to the formation of such injurious habits!

If the account given by Dr. Green is not inconsistent with divine sovereignty, divine agency, and divine grace in the conversion and salvation of the children of men, neither is that influence and importance, which we have ascribed to a christian education. If the views the Doctor has given of the subject, do not rob God of any part of his glory, neither does the doctrine for which we contend. Let it not then be imagined that our inquiries have led us to substitute means for divine influence or agency, or to give that glory to men or to means which is due to God only. We however wish it to be understood and *felt* by all parents, that it is as unreasonable and wicked to neglect the means which God has appointed for their own salvation and the salvation of their children, under the pretext of relying solely on sovereign grace and divine agency, as it would be to rely solely on the means without any sense of our dependence on the agency of God to render them efficacious. There is no more dishonor done to God by trusting wholly to our own exertions, than in pretending to trust in him, while

we neglect the means he has appointed, and the duties he has required.

We may be under a mistake in the conjecture now to be advanced, but we believe there can be no harm in stating it—It is suspected that if there is to be a millennial state prior to the resurrection of the dead, that state will be in a great measure the fruit of christian education; that by the blessing of God on pious and faithful instruction, children will grow up in habits of virtue and godliness; and that, in this way, the time will come when the usual concomitants of revivals, and adult conversions, will be unknown, being precluded by early piety and habits of virtue.

When those who have been neglected while young, are by any means awakened and brought to repentance, we have indeed great reason to rejoice. But if our views are correct, when the subject of education shall be understood, and its importance duly felt by parents, the state of society will be changed—the time will then be at hand, when “all shall know the Lord, from the least unto the greatest.” Children will then in fact be “brought up in the nurture and admonition of the Lord;” they will know, fear, and love him from their youth.

In the same way and by the same influence we may expect that wars will cease to the ends of the earth. Parents will educate their children as *disciples of Jesus*—they will teach them his benevolent and self-denying pre-

cepts, and excite in their minds an abhorrence of all sanguinary customs—all acts of violence and revenge.

Do any still ask whether the spirit of God, as well as the blessing of God, is not necessary to form the hearts of children to virtue and godliness? We answer, yes; for we use the phrases as synonymous. By each of them we mean that benign agency of God, by which he gives effect to the means of grace and salvation, and to all other means by which we are made partakers of his benefits. In this way every good gift as well as every perfect gift cometh down from

the Father of lights, with whom there is no variableness nor shadow of turning.

Some favors are less common and more important than others. On these accounts they may be called *special*; that is, they are *not common*, and they are *very important*. But we ought to bear it in our minds, that by whatever means we obtain benefits, they are of free grace. This is as true of our daily bread, the water we drink and the air we breathe, as of the salvation of the soul. All things are of God, “For of him and through him, and to him are all things, to whom be glory forever, Amen.”

REMARKS ON AN “ESSAY ON THE CHARACTER AND PRACTICAL WRITINGS OF ST PAUL, BY MISS MORE.”

THE merited celebrity of Miss More ensures to all her works an attention, which few authors are permitted to hope. Her name is dear to the friends of piety and virtue. She holds a place among the benefactors of the age, and many will gratefully acknowledge the deep and salutary impressions which they have received from her writings. I have certainly no disposition, if I had the power, to subtract any thing from her well-earned fame. I propose however to offer some observations on a few passages in her late work, which seem to me adapted to give support to prevalent and hurtful errors.

Miss More, as far as I have proceeded in this work, discovers a discriminating perception

of the qualities of St. Paul, and a strong sensibility to his exalted virtues. But her views of his writings and of their design, do not appear equally correct. She tells us, that “It was ordained by that wisdom which cannot err, that the Apostles, under the influence of the Holy Spirit, should work up all the documents of the anterior scriptures into a more systematic form; that they should more fully unfold their doctrines, extract the essence of their separate maxims, collect the scattered rays of spiritual light into a focus, and blend the whole into one complete body.” In another place she tells us, “that there was more leisure as well as a more appropriate space in the epistles for building up

christianity as a system," and that the apostles, "squared, rounded, and polished the precious mass into perfect form and shape, into complete beauty and everlasting strength." Now it seems to us that these passages are suited to convey very erroneous views of the epistles of Paul. One would imagine from them that the epistles were systematic digests of christianity, designed to reduce to a narrow compass and to arrange in a proper order the truths, which are scattered through the other sacred writings. To us, however, these epistles wear a very different aspect. They seem to be letters to individuals and churches, called forth by the occasion, written in the freedom of the epistolary style, abounding in bursts of feeling, in rapid transitions, and, what is still more worthy of notice, in constant references to the circumstances of the times when they were written. They are any thing rather than regular and systematic exhibitions of the christian doctrine. The epistle to the Romans may be thought an exception, and it is indeed distinguished from the rest by a more methodical discussion. But this epistle has a constant bearing on the circumstances of the primitive church; and was designed to heal the disorders of the age, much more than to transmit to future generations a harmonious and perfect delineation of the christian system.

If there be one principle, which above all others is necessary to the interpretation of the epistles, and the neglect of which has

done more than all things else to spread a veil over their meaning, it is this, that they had their origin in the state of the first converts, and were directed against the errors and abuses which naturally sprung up at the introduction of a new religion into a dark, bigoted, superstitious world. We all know enough of our nature to be assured that such a religion as christianity must have awakened fierce opposition, and that even among its new professors, it must have been sadly corrupted by impure mixtures, derived from their former belief. This was precisely the truth. Christianity at first was opposed and was corrupted. Those who embraced it, unable to shake off at once old habits of thinking, wished to engraft on it as many of their old opinions as it could be made to bear. The apostles saw the gospel exposed to enemies from within as well as from without, and their letters, especially those of St. Paul, abound in references to those perils of the church, and in instructions suited to avert them.

These remarks appear to us not only necessary to guide us to the right interpretation of the epistles; but we owe them to the reputation of the great apostle of the gentiles. The charge of obscurity has always been urged against his writings; and every reader knows that they are often shrouded with a darkness, which seldom hangs over other portions of scripture. The usual and the proper vindication of the apostle is, that his writings have reference to events and circumstances of the church which are

indistinctly seen, if seen at all, through the mist of years; that the most perplexing passages require nothing to render them plain but a knowledge of the circumstance which called them forth; and that his epistles have contributed to their own obscurity, by completely answering their end, i. e. by annihilating the errors and abuses against which they were directed. This vindication is valid, is sufficient. It does not account for all the difficulties of St. Paul, but it removes from him the imputation of being the obscurest of writers. If we consider for a moment the nature of epistolary writing; that it grows out of the condition of those to whom it is addressed; that it abounds in minute allusions to their feelings and wants; that it adopts indirect modes of reproof, intelligible only to those for whom it is designed; that of all modes of composition it is the most inartificial and unrestrained; if we consider all this, can we wonder that letters written in so distant an age, and under such peculiar circumstances as those of Paul, should be obscure? If however we quit this ground, and insist that the epistles are regular and systematic dissertations, designed equally for all ages, I fear that we shall degrade, by our attempt to exalt them. I fear that if tried by this standard, the world will not easily furnish examples of writings which have more completely failed of their end, or which are written with so little judgment and skill. If the writings of Paul are to be viewed in this light, a champion of no ordinary

powers will be required to defend their inspiration.

Will it be said that we degrade the writings of St. Paul, by supposing them to be in so great a measure local and temporary in their application? We answer, that whilst the epistles were called forth by particular circumstances of the church, and cannot be fully understood but by an acquaintance with these, they still contain treasures of wisdom and devout sentiment, which have lost nothing of their value by the lapse of ages; and even those portions, which were peculiarly adapted to the times when they were written, afford to the reflecting, instructions of a general nature which may usefully be applied in every vicissitude of human affairs. Every epistle furnishes passages which express the principles and duties of christianity with wonderful energy; and he, who reads the writings of the apostle for the simple purpose of impressing on his heart, and of transfusing into his life, what is simple, plain, and obviously adapted to the state and wants of all men, will never complain that his labor is unrewarded, but will rise from the perusal with a firmer piety, a sublimer hope, and a more resolute purpose of doing the will of God.

For ourselves we are inclined to believe that the artless and irregular style of epistolary writings was better suited to convey to christians of every age, correct ideas of christianity, than more precise and methodical instruction. Christianity we must always remember is a temper and a spirit, rather than

a doctrine. It is the life of God in the soul of man. It consists of practical truths, designed to enlarge the heart, to exalt the character, to make us partakers of a divine nature. Now in the epistles we have christianity displayed to us in the very form which accords with the genius of such a religion, not as a speculation of the intellect, but as a living principle, a sentiment of the heart, a spring of holy action. We see its nature in the influences which it exerts. We see a soul penetrated with love to God, with a disinterested charity, with anticipations of a higher existence, with a consciousness of guilt, with gratitude to the Savior, and with an inextinguishable desire to make known his love and promises to the ends of the earth. These sentiments break forth as from a heart too full to contain them, with an energy which discovers the mighty power of the religion which gave them birth, and with a freedom which no other style but the epistolary would have admitted. We cannot but consider the letters of Paul, with all their abrupt transitions and occasional obscurities, as more striking exhibitions of genuine christianity, than could have been transmitted by the most labored and artificial compositions.

We conceive too that the present form of Paul's epistles, with all their obscurities, is far better than that of systematic discussion, because it carries us back to the first age of christianity; places us, as it were, in the very bosom of the primitive church,

shows us the earliest influences and earliest struggles of the gospel, shows us the difficulties which this religion had to surmount, the means employed for its diffusion, and the spirit which governed its first teachers; and in all these ways, it furnishes many powerful arguments in corroboration of the direct proofs of christianity. No testimonies are more unsuspicious than minute and circumstantial letters. Every studious and reflecting christian, will understand these remarks; and will remember the aid which the epistles have given to his faith, by teaching him the circumstances of the early christians, the modes by which they were converted, the grounds on which they received the new religion, their occasional deviation from it, the arguments by which their faith was assailed, and the opposition which they were called to bear. Such epistles, in proportion as they are minute and circumstantial, furnish materials of comparison with the direct histories of the religion, and with the known state of the world, and thus a thousand minute coincidences are discovered which confirm christianity. We think then that the present form of Paul's epistles is the best which could have been adopted. Let none say that we degrade them by representing them as having especial and continual reference to the times when they were written. They owe to this very circumstance much of their value.

If these remarks be just, we see that the only method of understanding the epistles is to be-

come acquainted with the state of the primitive church to which they refer. It is particularly important to understand the *controversies* and dissensions of that early day. The apostles had two great controversies to manage; the first with the unbeliever, who opposed his philosophy or his ancient religion to the new doctrine of Jesus; the second with the Jewish converts, who insisted that the law of Moses was to be incorporated with the gospel, and that the impure Gentile could not be placed on a level with themselves, unless he submitted to circumcision and the whole burden of the ancient ritual. This last controversy is the principal key to the writings of Paul, who was eminently the apostle of the Gentiles. To Paul, God revealed his great *mystery* with peculiar clearness; or, in other words, God committed to him in a particular manner the office of unfolding, (what had been a *secret* in past ages,) his merciful purpose, in relation to the Gentiles, his purpose of admitting them to all the privileges of his church and to all the blessings of the Messiah; and the apostle was especially appointed to assure them, that in order to their enjoyment of these blessings, neither the law of Moses, nor the boasted works of the Jew, nor the wisdom of Gentile philosophy, nor any merit acquired from any previous institution, were demanded; but simply faith in Jesus Christ, or a sincere reception of his religion. This mysterious or secret purpose of God in respect to the Gentiles is the burden of Paul

in most of his epistles, and without understanding it, much of his writings will be lost to us. Unhappily many christians, overlooking this design of the epistles of Paul, have supposed that he wrote in reference to the controversy about faith and works which has been so often agitated in modern times. But of this controversy the primitive christians never dreamed; and Paul would never have been pressed as a champion into this dispute, had not the reference of his writings to the first age been forgotten, had not the idea that his epistles are systematic writings of universal application, prevented their true interpretation.

We now proceed to notice some remarks of Miss More on the subject of *faith*, in which she seems to have been misled by a wrong interpretation of the epistles. She sometimes seems to give to this word a restricted meaning, which, if admitted, would prove that the apostles had no degree of genuine faith during the life of their Master; for it is evident, that if the essence and distinguishing characteristic of faith be a reliance on the death of Christ, the apostles, who could not bear the mention of his death, were destitute, at least until that event, of this important principle. Miss More however on other occasions speaks of faith with greater accuracy, and evidently understands it as the sincere and practical reception of the whole religion of Jesus, and particularly as a strong persuasion of that future life which is offer-

ed to us through Jesus Christ. She sometimes speaks of faith as a *supernatural infusion*. We fear that she mistakes some passages of the apostle, in which he speaks of the infinite goodness of God in giving the gospel to an idolatrous and sinful world. Instead of tracing faith to a supernatural energy, is it not more rational to say, that God gives faith, by revealing the truth which is to be believed, by accompanying this truth with sufficient evidence to produce belief, and by affording all necessary aid to every mind which desires to discover and obey his will? Why, let me ask, is the gospel addressed to us with so many proofs, why were miracles wrought for its confirmation, why does it appeal so constantly to the reason of men, if it can only be believed in consequence of some miraculous agency of God, which is dispensed at his pleasure, and on which no one can with confidence rely? Can faith be every man's duty, if it be not placed within every man's reach?

Miss More's remarks on the practical nature of faith are very valuable; but I do not recollect, that she gives any very clear idea of the nature of the connexion between faith and practice. This connexion seems to be considered by some as mysterious, or as the effect of some inexplicable union, which is formed by faith between Jesus Christ and the human soul. But this subject seems to be very simple. Faith is a deep conviction of practical truths, i. e. of truths suited to operate on the human heart and to excite to

action. To have a true faith is to feel deeply the most powerful motives which can be offered to a life of piety and virtue. The connexion between faith and holiness then is natural and palpable, and involved in no obscurity.

We have time to notice but one more topick. Miss More has not merely labored to show that those are in error who regard the gospels with greater respect than the epistles; but in the passages which we have quoted and in some others, she has (we trust unintentionally) done something to reverse this judgment, and to give the highest rank to the epistles. Perhaps it is not useful to institute comparisons between different parts of the New Testament; but if the comparison must be made, it is strange that any diversity of opinions can exist as to the preference which is due to the gospels. Passing over the judgment of antiquity on this subject, we may observe, that it became Jesus to have the preeminence in every office which he sustained. It became him, when he condescended to be a teacher on earth, to speak as never man spake. It is natural to expect, that his instructions will comport with the dignity of his character, that we shall discover in them an unparalleled fulness and splendor. There seems a want of decorum in supposing, that the Son of God entered the world to communicate truths of an inferior order to those which his servants disclosed.

The apostles are indeed to be revered as divine teachers, and

all their doctrines are to be received as from God. But their manner of communicating divine truth appears to have been very much their own. Paul received indeed the gospel from Christ, but he retained his original constitution of mind, his former mode of viewing subjects, his old habits of reasoning and of expression. No writings are more strongly marked than his with the peculiarities of the individual; and on this account, it is believed, his epistles convey fainter and obscure ideas of divine truth, than those discourses which flowed immediately from the lips of our Saviour. In clearness, impressiveness and dignity, in unlabored sublimity, and in tender adaptation to the understandings of men, who of the apostles can be compared with their Lord? It deserves remark, that in the parables of the prodigal son, of the good Samaritan, of the publican and pharisee, our Saviour has proposed the very objects to which many parts of Paul's epistles are directed. He has intended to rebuke the proud spirit of the Jews, to exhibit God as extending his mercy and favor to individuals and nations, whom the Jews despised, to condemn a proud dependence on our works and privileges, and to enjoin that humility, which renounces all claim, and casts itself on mercy. Need I ask any reader, whether these truths have not been brought home to his heart with greater power by these few simple parables than by the writings of Paul and the other apostles?

It is sometimes urged, that Jesus said to his disciples in his

last discourse, that he had "many things to say to them which they were not able to bear," and hence it is inferred, that his gospels contain only a partial and imperfect view of his religion. But Jesus said to his disciples in the very discourse which contains this passage, "*I have called you friends, for all things, which I have heard of my father, I have made known unto you.*" These passages may easily be reconciled. Jesus in the course of his ministry had preached all the great and leading principles of his gospel. But so blinded were the minds of the disciples, that they had been unable to receive or bear some of his plainest instructions. For example, they had always resisted the doctrine, that his kingdom was not of this world. It was highly important that these prejudices should be overcome; but Jesus foreseeing that they would soon be shaken by his death and resurrection, forbore to oppose them, and spent his last hours in comforting his disciples, instead of urging doctrines which they could not bear. According to this view, the gospels contain all the great, leading principles of Christianity; and what is of especial importance, they were written equally for all ages and all nations. From every view of the gospels then, we learn that they are the standard by which we should try our interpretations of the epistles. The epistles are very much employed in applying to the circumstances of the primitive church, those great truths which in the gospels are delivered by

Jesus himself for the instruction of all generations.

These remarks are offered to assist christians in understanding the epistles of Paul, and to rescue them from the gross perversions by which they have been dishonored. Never was writer so injured as the great apostle of the gentiles. Paul was the most liberal man of his age. He wrote from the most generous motives. He wrote to curb the narrow and exclusive spirit of the Jew, to break down every wall of partition between Christians, to exhibit God as no respecter of persons, to exhibit God as the universal Father, to prevent the church from being broken into parties under human

leaders, to soften asperities, and to inculcate meekness, forbearance and charity among the jarring multitudes, which composed the christian body in the first age of the gospel—and yet, a system of theology has been extracted from his epistles, which breathes a spirit of exclusion, denunciation, and division, and which represents God as more partial, arbitrary and severe than he appeared even to the narrow mind of a Jew. It is humbly hoped, that the views now given of the epistles, will tend to rescue them from this dishonor, and will tend to an interpretation of them more consistent with the mild and heavenly spirit of the gospel.

MORAL QUESTIONS.

If "a good name is rather to be chosen than great riches," why should *theft* and *robbery* be esteemed greater crimes than *defamation*?

Is there any sin which more easily besets people of all classes at the present day, than that of *speaking evil one of another*?

Is there no danger in such delusions, as lead men to violate the laws of Christ, under the profession of regard to his character?

My brother dissents from my opinions on some religious subjects; how much more of the spirit of delusion will be requisite in me, to take his *life*, than to take his *reputation*?

The opinions of some christians lead them to reject such

traditional doctrines as they think are contrary to the Bible: The opinions of others lead them to violate the commands of our Savior in their treatment of dissenting brethren:—Which opinions are the most dangerous?

Are not the greater number of humble christians in every sect, either ignorant of the common subjects of religious controversy, or really incapable of deciding on which side the truth is to be found? If so, why should they be perplexed, or censured, or have their minds filled with prejudice, and their passions inflamed one against another, on account of such doctrines as neither they nor any other person can understand?

AN HISTORICAL SKETCH OF THE ENGLISH TRANSLATIONS OF THE BIBLE.

To the Editor of the Christian Disciple.

I duly considered the wish expressed by some of the hearers of my Discourse before the **BIBLE SOCIETY OF MASSACHUSETTS**, and your subsequent request, that the sketch of the English Translations of the Bible, given in that Discourse, might be inserted in the *Christian Disciple*. Finding it, however, on a revision, too concise for a distinct narrative of so interesting a portion of history, I have taken the liberty to enlarge it, in the hope of rendering it more satisfactory to the inquisitive, and more useful to the serious reader. In its present form, it is respectfully submitted to your disposal.

A. HOLMES.

Cambridge, July 10, 1815.

INTRODUCTION.

In contemplating the *British and Foreign Bible Society*, the parent of our own and of so many others, and advertiring to its astonishingly rapid and immense effect in dispensing the light of Divine Truth, we are ready to wonder that such an institution was not sooner formed in the Christian world. Our wonder is heightened while we consider the simplicity of its design, and its capacity of admitting and power of attracting Christians of every name and sect into one philanthropic and pious association. The expedient devised, for extending a knowledge of the Holy Scriptures, was, "to separate the sacred text, upon which all Christians are agreed, and to which they appeal as their common standard, from every human interpretation, criticism, and comment; and to present it in this simple state, as an object of universal circulation by Christians of every name and description." Admirable design! worthy of the wisdom and piety of the apostolic age. Why it was not earlier devised, may perhaps be perceived by a retro-

spective view of the state and character of the church until the Protestant Reformation.

More than a full century of the Christian æra had probably elapsed, before the writings of the Evangelists and Apostles were collected into one volume. It is difficult for us, at this distant period, to ascertain the time of this collection. "It is, however, sufficient for us to know, that before the middle of the second century the greatest part of the books of the New Testament were read in every Christian Society throughout the world, and received as a divine rule of faith and manners. Hence it appears, that these sacred writings were carefully separated from several human compositions on the same subject, either by some of the apostles themselves, or by their disciples and successors. We are well assured, that the four Gospels were collected during the life of St. John, and that the three first received the approbation of this eminent apostle. It is highly probable, that the other books of the New Testament were

gathered at the same time.”* How difficult, even then, must it have been for private Christians to obtain a copy of the Bible! This sacred book was, indeed, publicly read in the Christian churches, from a very early period; but, beside the expense of a copy, written entirely, as every copy then was, and the poverty of the primitive Christians, the persecutions, to which they were subjected during the three first centuries, must effectually have prevented any public associations for the diffusion of the Holy Scriptures.

Among the human means, however, which during the second and third centuries contributed to the success and propagation of the Christian doctrine, ecclesiastical historians distinctly mention the pious diligence and zeal with which many learned and worthy men recommended the sacred writings, and spread them abroad in translations.† However diverse the interpretations of different sects, yet all were unanimous in regarding with veneration the Holy Scriptures, as the great rule of faith

and manners.‡ In the third century, the number of Christians was multiplied, and the limits of the church extended, by the translations of the sacred writings into various languages, and the zeal and labour of Origin in spreading abroad copies of them every where.§

Theodoret, who lived in the beginning of the fifth century, says, “We Christians are enabled to show the power of apostolic and prophetic doctrines, which have filled all countries under heaven. For that which was formerly uttered in Hebrew is not only translated into the language of the Grecians, but also of the Romans, the Indians, Persians, Armenians, Scythians, Sarmatians, Ægyptians, and, in a word, into all languages that are used by any nation.”||

When the Roman empire became Christianized under Constantine, the external peace and liberty of the church seem not to have been propitious to its internal prosperity, to that apostolic zeal especially, which is requisite to the propagation of the gospel. Religion lost in spirit

* Mosheim's Eccles. Hist. i. 108, 109. Paley's Evidences, P. I. ch. ix. sec. 3.

† Mosheim's Eccles. Hist. i. 151, Cent. ii. The Syriac Version of the New Testament appears to have been made within a few years of the apostles' time. Jerome, who plainly speaks of himself as being a disciple of the apostles, tells us that the writings of the apostles and prophets were read every Lord's day in the religious assemblies. See Lardner's Credibility of the Gospel History; and Jones's new and full method of settling the Canonical authority of the New Testament. Mr. Jones (Vol. i. P. i.) concludes that the Syriac version was the one used in the churches mentioned by Jerome; for he was a native of Syria, and no other language was then understood.

‡ Mosheim Eccl. Hist. i. 186, Cent. ii.

§ Ib. 245, Cent. iii.

|| “An Historical Account of the several English Translations of the Bible, and the opposition they met with from the church of Rome. By Anthony Johnson, A. M.” Lond. 1730. In Watson's Theological Tracts, Vol. iii. p. 61.

and purity, what it gained in extension and splendour. When at length "Ignorance" was believed to be "the mother of devotion," we cease to wonder, either that the scriptures were not circulated, or that even the use of them was denied to the common people.

TRANSLATIONS.

ANGLO-SAXONIC TRANSLA- TIONS.*

In our parent country it is pleasing to find individuals, from an early period, bursting the shackles of Romish superstition, and promoting the knowledge of the Holy Scriptures. About the year 706, **ALDHELM**, the first

bishop of Sherborn,† is said to have translated the Psalter into the Saxon tongue. He wrote a letter to **EGBERT**, bishop of Lindisfarne,‡ in which he exhorts him, that, for the common benefit and use of all people, the Scriptures might be put into the vulgar language; which he is said to have done.§

After the Saxon inhabitants of Great Britain became converted to Christianity, "we are sure they had the whole Bible in their own country characters and language, and that the four Gospels in the same language were read in their religious assemblies."||

BEDE, who flourished at the

* A language, compounded of the English and Saxon, spoken by the inhabitants of England after the Saxon conquest. It has often been called *English*.

† The Diocese of Winchester at first contained all the kingdoms of the West Saxons, until it was divided by king Ina between Winchester and Sherborn, A. D. 705. Bingham's *Antiquities of the Christian Church*, Book ix. ch. 6.

‡ I follow the orthography of the old writers, in preference to that of the later. "In the kingdom of Northumberland there were at first but two bishops, whose sees were *York* and *Lindisfarne*. But not long after, An. 678, Egfrid, king of Northumberland, having expelled Wilfrid, bishop of York, from his see, four or five bishops were ordained in his room." Bingham's *Antiquities*, B. ix. ch. 6. "Insula Lindisfarnea;" Bedæ *Opera Hist.* p. 241.

§ Johnson, in W. T. p. 61, who there says, the letter of Aldhelm to Egbert is extant in Wharton's *Auctarium Hist. Dogmat. Usserii*; and archbishop Usher tells us, that the Saxon translation of the Evangelists, done by Egbert, without distinction of chapters, was in the possession of Mr. Robert Bowyer. Bede, who was contemporary with Aldhelm, describes him as a very learned man, a neat writer, and admirably versed in the scriptures. Bedæ *Opera Hist.* 203.

|| Lewis *Hist. Eng. Transl.* p. 3. Fox (ib. p. 5) says, "that K. Alfred translated both the Old and the New Testament into his own native language;" but, not finding this mentioned either in *Asserius* or in *Bede*, I have not confidently affirmed it. A Saxon version of the Four Gospels, said to be made by one Aldred, a priest, is, we are told, "in the very celebrated *Code of Eadfride*, bish. op of Lindisfarne, about the year 680," as Mr. Selden conjectured. A Saxon copy of the four Gospels, by the aid and encouragement of archbishop Parker, was printed by the learned martyrologist John Fox, from a MS. now in the Bodleian Library, with this title: "The Gospels of the fower Evangelists translated in the olde Saxons tyme out of Latin into the vulgare tong of the Saxons, and now published for testimonie of the same. At London by John Daye dwelling over Aldersgate 1571. Cum privilegio Regiæ Majestatis per decennium." In the dedication of it to the queen, it is observed, that "this booke with others moe had been collected and searched out of the Saxon monuments." The archbishop himself said of it, that he edited the four Gospels in the Saxon tongue, that it might appear that the scriptures had been before known to the English people in the vulgar language. . . . "Scripturas antea fuisse vulgari sermone Anglicano populo notas." Lewis, 4. Parker, *De Antiquit. Brit. Eccles.*

beginning of the eighth century, is said by historians to have translated the whole Bible into the Saxon tongue. A part or the whole of the gospel of John he unquestionably translated into the English, just before his death. He died A. D. 735, *AEtat. LIX.** By the testimony of this "Venerable" man it is proved, that vulgar translations of the Holy Scriptures were in his time "commonly used and occupied by the faithful multitude,".... "This island," he says, "at this present time, according to the number of books in which the divine law is written, searches and confesses one and the same knowledge of the highest truth, and of true sublimity, in the languages of five nations, namely, of the Angles, of the Britons, of the Scots, of the Piets, and of the Latins."†

To the immortal honour of king ALFRED, in the ninth century, he encouraged others and laboured himself in the same benevolent and pious work. He observed, in a letter to Wulfsig, bishop of

London, that the Bible, written in Hebrew, was translated into Greek and Latin, and that all Christendom had some part of the inspired writings turned into their own language. Emulating these worthy examples, he caused the Old and New Testaments to be translated into the Anglo Saxon tongue. He undertook the translation of the book of Psalms himself, but died (A. D. 900) when it was about half finished. This was completed by another hand, and published in quarto, in 1640, by Sir John Spelman. Several other translations of the Psalms and of the New Testament were made afterwards.‡

About thirty years after Alfred's death, king ATHELSTAN caused the Scriptures to be translated out of the Hebrew into the Anglo Saxon tongue by some Jews, who, it is probable, had been converted to Christianity.§

Toward the close of the same century ÆLFRIC, abbot of Malmesbury, afterwards archbishop of

* Lewis Hist. Eng. Translat. p. 6. Lewis mentions Bede's translation of the *Bible* as undoubted, on the authority of Fox; but, finding no notice of it in Bede's works, nor in Cave's *Historia Literaria*, where a complete catalogue of Bede's writings is professedly given, I have not felt equally confident, and have therefore stated this article with caution. See *Beda Opera Hist. Edit.* 1772. *Praef.* and pp. 809, 823. Cave's *Hist. Lit.* i. 612—618. Johnson, in *W. T.* p. 62.

† Fulke's Preface to the Rhemish and English Testament, p. 4.

‡ Johnson, in *W. T.* iii. 62. The letter of Alfred to the bishop of London was prefixed to the king's translation of the *Pastoral of Gregory the Great*, and may be seen in "Annales Rerum Gestarum Ælfredi Magni" by Asserius Menevensis, *Edit. Oxon.* 1772. The passage concerning translations is at page 89, and the antiquary, or the Christian, will read it with inexpressible delight in the very words of that truly great prince, written nearly a thousand years ago; "Tum vero venit mihi in mentem, legem Dei primum in Hebreo sermone fuisse inventam libros in lingua, QUAM OMNES INTELLIGUNT, convertamus," &c. Alfred died A. D. 901. Asserius, bishop of Sherborn, was contemporary and most intimate with him, and died about A. D. 909. See *Narrat. De Vita et Scriptis Asserii præfixa Annalibus Ælfredi*, pp. xxiii, xxv. Usserii *Britan. Eccles. Antiquitates*, ii. 59. Cave's *Hist. Lit.* Rees's *Cyclopedia*. Art. ALFRED.

§ Johnson, in *W. T.* iii. 63. Usher places this translation, A. D. 930.

Canterbury, translated from the Latin into the Saxon language most of the books of the Old Testament; and "it is in no wise to be doubted, that the books of the New Testament were long before turned into Saxon, and commonly read in that language."^{*}

On the change of the civil government in England by the Norman conquest (A. D. 1066), every thing was done to abolish the native language of the inhabitants, and to introduce the French. Hence the Saxon language became so altered, that the Saxon inhabitants could understand very little or nothing of what had been their mother tongue, or at least of their English ancestors. The Old English or Anglo Saxon had "not only become unintelligible, for the most part, as to the words and spelling, but even the letter, or character, was so different from that which was used after the Conquest, as not to be read by the common people, and but by very few even of the learned; so that even to the English" it was at least as "much an unknown language, as Latin itself."[†] By this means, the Anglo Saxon Translation was, soon after the Conquest, of little or no use to the subjects of England, at least to the common people. When this language had thus become obsolete, and the Bible was now in Latin only, and copies of it not very common even in that language, an opinion seems to have prevailed,

that the knowledge of the Scriptures was unnecessary, and, indeed, that it was not lawful for private Christians to read them in their native language. In this dark age, however, there were some, of more enlightened understandings, and of a more liberal spirit. In France, John Beleth, an eminent Paris divine, observed, that "in the primitive church it was forbidden to any one to speak in an unknown tongue, unless there was some one to interpret; since it was agreeable to common sense, that it was a thing perfectly useless for a man to speak, and not be understood. Hence, he said, grew that laudable custom in some churches, that after the Gospel was pronounced according to the letter, or read in Latin, immediately it was explained to the people in the vulgar tongue. But, adds he, what shall we say of our times, when there is scarcely any one to be found, who understands what he reads or hears."[‡] In England the same sentiment and spirit so far prevailed, that several attempts were made to translate the Scriptures into the English of that day.[§]

ENGLISH TRANSLATIONS.

One of the first, who attempted an English Translation, seems to have been RICHARD ROLLE, an hermit of Hampole in Yorkshire, who died A. D. 1349. He translated the Psalms into English, and wrote a gloss upon it in the same language.

* Lewis Hist. Eng. Transl. p. 7. Ælfric died A. D. 1006.

† Lewis, ibid. Dissertation, p. x.

‡ Id. ibid. 11, 12. This was A. D. 1190. § Id. ibid. p. 12.

This portion of scripture was translated and commented on by several hands, and the church Hymns were rendered into English; and “it seems as if some parts, if not all the New Testament, were by different persons rendered into the English then spoken, and glossed or explained in the same manner.” These translations appear to have been made sometime before Wickliff’s day; but they seem to have been translations of some parts only, not of the whole Bible, and not to have been published, but made only for the translator’s own use.*

Wickliff’s Bible. About 1370.

The first English Bible, of which we have any account, was translated by the famous JOHN WICKLIFF. He was born in Yorkshire in England, and educated at the university of Oxford, where he was for some years professor of divinity. This translation was made from the Latin, because, as has been supposed, he was not sufficiently skilled in the original Hebrew and Greek languages to translate from them.† To the several Books of the New Testament of this translation are prefixed the

Prologues or Prefaces of Jerome, with some additions. Copies of this version of the New Testament seem to have been multiplied; but the price of them must have prevented their general circulation.‡ A more serious and humiliating reason why they were so little made use of, may be perceived in what Wickliff and other writers of his day observe, “that the clergy were generally so ignorant as not to be able to read Latin, or even their Psalter.” The prejudices against translations must also have had great influence. We have an example of this in Henry Knygh-ton, a canon of Leicester, in the neighbourhood of Wickliff and contemporary with him, who complained severely of his making and publishing this translation. “This Master John Wickliff,” says he, “translated out of Latin into English the Gospel, which Christ had entrusted with the Clergy and Doctors of the church, that they might minister it to the laity and weaker sort according to the exigency of times and their several occasions. So that by this means the gospel was made vulgar, and laid more open to the laity, and even to women who could read, than it

* Lewis Hist. Eng. Transl. p. 12—17. Rees’s Cyclopæd. Art. BIBLE.

† Lewis Hist. Eng. Transl. 19. Fuller (B. iv. 142.) says, there is “a fair copy” of this Translation of the Bible “in Queen’s college in Oxford, and two more in the University Library, done no doubt in the most expressive language of those dayes, though sounding uncouth to our ears.” He gives an example or two of this uncouthness The *knav* of Jesus Christ, for *servant*, &c.

‡ In 1429, the price of one of the English Testaments was four marks and forty pence, or, 2l. 16s. 8d. which, archbishop Usher about 200 years afterwards observed, “is as much as will now buy 40 New Testaments.” In 1457 the followers of Wickliff had become so numerous, and copies of his New Testament so common, that an English Bible was sold for twenty shillings. Lewis, p. 24.

§ Lewis Hist. Eng. T. 20.

used to be to the most learned of the clergy, and those of the best understanding; and so the Gospel Jewel or Evangelical Pearl was thrown about and trodden under foot of swine.”* Wickliff’s New Testament, with a glossary, was printed in folio, in 1731, under the care of Rev. John Lewis of Margate; a copy of which is in the Library of Harvard College. Wickliff died at Lutterworth in 1384. His bones were dug up forty years after, and ordered to be burnt, and his ashes cast into Lutterworth river, A. D. 1428.†

Wickliff’s translation gave such offence, that a bill was brought into the English house of lords in the reign of Richard II. (A. D. 1390) for prohibiting all Bibles in the English language; but it was rejected. “We will not,” said the duke of Lancaster, “be the dregs of all mankind, seeing other nations have the law of God, which is the rule of our faith, in their own tongues.” The right to the same privilege he solemnly declared he would maintain; and being seconded by others, the bill was thrown out of the house. This success seems to have encouraged the followers of Wickliff to revise the translations of their master, or rather to make another, not so strict and verbal, but more free and accommodated to the sense.‡

About twenty-four years after Wickliff’s death, it was decreed by archbishop Arundel, in a con-

stitution published in a Convocation of the clergy of his province assembled at Oxford, A.D. 1408, “That no one should thereafter translate any text of Holy Scripture into the English by way of a book, a little book or tract, and that no book of this kind should be read, that was composed lately in the time of John Wickliff, or since his death.” Whoever acted contrary to this constitution of Arundel was to be punished as a fautor of heresy and error. It accordingly appears by the bishops’ Registers, that by virtue of it several men and women were afterwards condemned to be burnt, and forced to abjure, for their reading the New Testament, and learning the Ten Commandments, the Lord’s Prayer, &c. of Wickliff’s translation, and teaching them to others.§

In 1474 the printing art was brought into England by William Caxton, a native of that country, who set up a press at Westminster. Auspicious as was this invention to the interests of learning, human and divine, it alarmed the ignorant and illiterate monks, and called forth their severest invectives. Even in England, Erasmus informs us, that his publishing the New Testament in its original language met with much clamour and opposition; and in particular, that one college in the University of Cambridge absolutely forbade the use of it.||

* Lewis, Hist. Eng. Trans. 20.

† Fuller’s Church Hist. B. iv. 142. Johnson, in W. T. iii. 65.

‡ Lewis, p. 29, Johnson, in W. T. iii. 65. § Lewis Hist. Eng. Translat. 45.

|| Lewis, 71. The New Testament of Erasmus was published in 1516. The language of Erasmus, on this occasion, is such as we should expect from that keen satyrist. See Jortin’s Life of Erasmus, i. 45.

Tyndal's New Testament. 1526.

On the propagation of Luther's doctrine in the reign of Henry VIII, WILLIAM TYNDAL, who had been forced to leave the English realm on account of religion, felt solicitous that his countrymen should come to the same knowledge of divine truth, which he had attained. Believing no means so conducive to that end, as the translation of the Scriptures into the vulgar tongue, "that the poor people might also read and see the plain Word of God," he, with the assistance of the learned John Fry and William Roye, a friar, translated the New Testament from the original Greek into English, which was printed at Antwerp, or Hamburgh, in 1526. Many copies of this translation found their way into England, where they were very industriously dispersed and eagerly read. Archbishop Warham and Tonstal, bishop of London, soon "issued out their respective orders and monitions to bring in all the New Testaments, translated into the vulgar tongue, that they might be burnt, and to prohibit the reading of them." To prevent their dispersion among the people, and the more effectually to enforce the prohibition, Tonstal and Sir Thomas More purchased all the remaining copies of this edition, and all which they could collect from private hands, and burnt them at St. Paul's

cross. Two other large editions, however, were soon after published in Holland; but the copies, imported into England, were ordered to be burnt. This "Burning of the Word of God," as it was generally called, was odious in the view of the people, who concluded there must be an evident opposition between the New Testament and the doctrines of those who treated it with such impious indignity.

Notwithstanding these discouragements, the three editions were sold off before 1530, and a fourth edition printed in Holland that year. In the mean time Tyndal was busy in translating from the Hebrew into English the five Books of Moses. Miles Coverdale, a Yorkshire man, whom he met with at Hamburgh, assisted him in this translation, which was printed in a small octavo volume, in 1530. To each of the five Books is prefixed a Prologue; at the end of those of Exodus and Deuteronomy are Tables, expounding certain words; and in the margin are some Notes. On the return of Tyndal to Antwerp in 1531, king Henry VIII and his council contrived to have him seized and imprisoned. After long confinement he was condemned to death by the emperor's decree, in an assembly at Augsburg; and in 1536 he was strangled at Villefort, near Brussels, the place of his imprisonment, after which his body was reduced to ashes.*

* Lewis's Hist. Eng. Transl. ch. ii. Fuller's Church Hist. B. V. p. 224. Johnson, 67—69. Hume's Hist. Eng. iii. 335. Rees's Cyclopæd. Art. BIBLE.

To be continued.

RELIGIOUS INTELLIGENCE.

Appendix to the Report of the Executive Committee of the Massachusetts Bible Society.

A letter of thanks from Rev. S. C. Thacher, to Messrs. George Crowninshield & Co.

Boston, June 16, 1814.

Gentlemen,

AT the late annual meeting of the Bible Society of Massachusetts, it having appeared that a quantity of Bibles destined for the Cape of Good Hope, but captured by the private armed ship America, had been purchased by the Agent of this Society in order to be restored to the original owners; and it having been understood that the very favorable terms on which they were purchased was chiefly owing to the facilities afforded by the owners of the America, it was the unanimous sentiment of the members of this Society, that this conduct merited their warm acknowledgments.

They have accordingly directed me to express to you, Gentlemen, the high sense which the Society entertain of this act of liberality, so honorable in itself, and which contrasts so very advantageously with the conduct of the captors of a quantity of Bibles under similar circumstances the last year at Portland.

In the communication which I am about to make to the British and Foreign Bible Society on this subject, I shall not fail to state how largely we are indebted to your munificence for our ability to restore, to that admirable institution, this part of their property, and enable them to consecrate anew, twelve hundred copies of the word of God to the service of religion and charity.

I am, Gentlemen, with sentiments of respect, yours, &c.

S. C. THACHER, Cor. Sec.
of Mass. B. Soc.

The Answer.

Dear Sir, Salem, June 17, 1814.

THE polite and friendly communication of the Bible Society of Massachusetts, through you, has been re-

ceived, and the flattering manner in which so respectable a society has been pleased to express their approbation of our conduct, has our warmest acknowledgment.

That twelve hundred copies of the sacred scriptures, captured on board the ship Falcon by the private armed ship America, owned by us, may again be consecrated to God by the British and Foreign Bible Society, to whom they originally belonged, by any act of ours, affords us great pleasure and satisfaction.

The facility we have afforded to this purchase was always contemplated by us to have been done; the manner, only, was the question.

Be pleased, therefore, to give our best respects to your society, and we most sincerely hope that they will reach their desired haven in peace.

We are, dear sir, with sentiments of respect, your obedient servants,

G. CROWNINSHIELD & Co.
Rev. S. C. THACHER,
Cor. Sec. Mass. B. Soc.

A second letter of thanks to Messrs. Geo. Crowninshield & Co.

Boston, March 20, 1815.

Gentlemen,

THE Treasurer of the Bible Society of Massachusetts having informed the Trustees at their late meeting, that you have generously relinquished all claims on the Bibles captured by the America and sold at Bath, on the single condition that we pay the duties for them, we cannot refrain from the expression of our gratitude for this second instance of liberality.

I am accordingly directed to offer to you our best thanks for what is in effect a donation of two hundred dollars to the great cause of the diffusion of the Bible. It is an act of munificence, which must be regarded with approbation and pleasure wherever it is known, and which, we trust, will be followed by the rewards which

always attend any sacrifices which are made for the promotion of piety and charity.

I am, Gentlemen, very respectfully yours,
S. C. THACHER.

A Letter of Rev. Mr. Thacher, to Joseph Tarn, Esq. Assistant Secretary of the British and Foreign Bible Society.

Dear Sir, Boston, June 11, 1814.

THE fortune of war has again interrupted the benevolent designs of the British and Foreign Bible Society, and brought to our shore another invoice of Bibles, destined for the Cape of Good Hope. The ship Falcon, bound to that port, was lately captured by the privateer America of Salem, and brought into Bath in the District of Maine. As soon as it was known, that among the articles of her cargo was a quantity of Bibles apparently belonging to your society, our Treasurer and Assistant Treasurer, immediately took measures, on their own responsibility, for securing them; and happily succeeded in purchasing them at a low rate. At the late annual meeting of our Society, their proceedings were ratified, and they received the thanks of the meeting for their anticipating the wishes of every member. I have now the happiness of saying, the books are again the property of the British and Foreign Bible Society, and wait any disposition your Committee may be pleased to make of them.

We should be most happy to send these books ourselves to their original destination; but the unhappy war between our two countries forbids this gratification. We indulge the hope, however, that our government will permit us to send them in a cartel to Halifax, or some part in Great Britain, and have to request you to mention where it will be most convenient to receive them.

I have not yet received the letters and invoices which were found on board the Falcon. I hope shortly to receive them, and will then write you on the subject more particularly.

I am, dear Sir, yours with great esteem,
S. C. THACHER,

Cor. Sec. Mass. Bible Soc.

Mr. Tarn's Answer.

Spa Fields, London, Sept. 27, 1814.

Dear Sir,

I EMBRACE the opportunity by the present cartel, to acknowledge the receipt of your two esteemed favors of the 5th May, and 11th June last, both of which I have submitted to the committee of the British and Foreign Bible Society; who have instructed me to request that you will have the goodness to convey to the Massachusetts Bible Society their cordial and unanimous thanks for their very liberal and fraternal conduct; which has manifested itself in the repeated instances your society has embraced to prove, that, however nations may be divided by jarring opinions upon political subjects, there is a common principle influencing those who are citizens of Zion; which induces them to promote its welfare, and to aim at mutual cooperation in extending the knowledge of that Redeemer, to whom is given the uttermost parts of the earth for his possession.

The renewed instance of liberality and christian fellowship, manifested by the Massachusetts Bible Society, in promptly purchasing the large investment of Bibles and Testaments, per the Falcon, intended for the Cape of Good Hope, has confirmed the high opinion, previously entertained by our committee, of the christian philanthropy of their fellow laborers in the diffusion of scripture truth, on your side of the Atlantic. They therefore unanimously resolved to request, that your society will do them the farther favor to accept of the Bibles and Testaments at the price you have paid for them; and to circulate them according to your discretion; as the English copies will readily find readers, and the Dutch Bibles will be highly acceptable to the numerous Dutch colonists in some parts of America.

It will be necessary that you inform me of the amount paid for the books by your society, in order to enable us to settle with the under writers, with whom the same were insured.

The Rev. Mr. Owen, together with his colleagues, Messrs. Hughes and

Steinkopff, have been much out of town, attending the meetings of Auxiliary Bible Societies, since the receipt of your letters; there is, however, a probability that Mr. Owen may return to town previously to the sailing of the cartel; in which case I shall request him to address a few lines to you upon this gratifying subject. Should I be disappointed in this, I trust, Sir, you will accept of the present communication, as expressing the sentiments of the committee of the British and Foreign Bible Society, as well as present circumstances will admit; and believe me to be, dear Sir, your faithful and obedient servant, JOSEPH TARN,
Assist. Sec. and Accountant.

Letter from Rev. Mr. Owen, Secretary of the British and Foreign Bible Society, on the same subject.

Fulham, Oct. 4, 1814.

My dear Sir,

Your obliging favors of May the 5th and June the 11th were duly brought, by our assistant secretary, Mr. Tarn, to whom they were addressed, before the committee of the British and Foreign Bible Society, and obtained from the committee that respectful attention to which their contents were severally entitled. Mr. Tarn having generally acknowledged them in his letter of Sept. 27, it becomes my duty, and a more gratifying duty was never devolved upon me, to express the gratitude and admiration, with which the committee and officers of our society have contemplated these new instances of rare generosity in the conduct of yours. The promptitude and liberality with which you have redeemed the sacred treasure designed for the Cape of Good Hope, and placed it again at the disposal of the British and Foreign Bible Society, astonish, while they delight us; and render it a task of no ordinary difficulty to express the sense we entertain of our obligations. Mr. Tarn will have acquainted you with the disposition which our committee would recommend, with regard to the books in question; and I have only to add the

expression of my earnest hope, that the conduct of the Massachusetts Bible Society may succeed in convincing christians of every name and nation, that the wars in which they may be unhappily involved, as subjects of contending governments, cannot release them from those obligations by which they are bound to each other as subjects of the Prince of Peace, and members of that kingdom, which is not of this world.

I am, my dear sir, very faithfully yours,
JOHN OWEN, Sec'y.
Rev. S. C. THACHER,
Cor. Sec. Mass. Bib. Soc.

Rev. Mr. Thacher's Answer.

Boston, May 26, 1815.

My dear Sir,

I HAVE received two very grateful communications, one from yourself and the other from the Rev. Mr. Owen, under the dates respectively of Sept. 27, and Oct. 4, 1814. Owing however to the embarrassments in the intercourse between the two countries created by the war, these letters did not reach me till March last. In the mean time, as from the long interval that had passed, we had begun to fear that my letter of June last had miscarried, and as the right of recovery of the drawback on the reexportation of the bibles taken in the Falcon would soon be lost by the lapse of time, it was thought best that an application should be made to the Governor of Nova Scotia, for permission to ship them to Halifax. A most gratifying answer was returned to this request, and we were assured from Sir John Sherbrooke, that every facility should be given for their admission and preservation there till your disposition with regard to them should be made known. Your letter of the 27th, Sept. which was soon after received, communicating the donation made to us by the British and Foreign Bible Society, seemed at first view, to make all farther solicitude needless, as to the restoration of this sacred treasure. This mark of the kindness and confidence on your part was received on ours with the liveliest sensibility;

and our President was requested to take the pleasing office of expressing to your society the grateful feelings with which we are impressed. On a more full consideration of all the circumstances of the case, a doubt arose whether we ought to avail ourselves of this act of liberality; and we have been led to the conclusion, that the general cause of the diffusion of the scriptures will be most effectually promoted by declining to accept your donation. I must beg your leave to state with some particularity, the reasons on which this opinion is founded. We consider that the circumstances under which the donation was made by the British and Foreign Bible Society, are now essentially changed. The difficulty of restoring the Bibles in the time of war, was doubtless among the reasons for thinking it best that they should be distributed in this country, rather than in that for which they were originally intended. This difficulty, we desire to bless God, now no longer exists. Another consideration is, the number and value of the copies of the Bible in the *Dutch* language. There are, you will recollect, not less than five hundred copies of them invoiced at 287*l.* 10*s.* For this costly part of the donation, there is comparatively a very small demand in this country. The part of our population, who speak only the Dutch language, is now small and rapidly diminishing. They are generally among the most opulent of all the settlers among us, and where any want exists, the different Bible Societies in New York, New Jersey, and Pennsylvania, we understand, find no difficulty in procuring Bibles in Dutch, and on moderate terms. There seems therefore to be no proportion between the value of these books in our hands, and that which they will have in yours, to be sent to the Cape of Good Hope. A third and very powerful consideration is, that a greater number of Bibles will be distributed, if we are permitted to restore them to you, than if they are retained. The duties, which we have every reason to hope our government will remit to us, on the reexportation

of these books, amount to more than 100*l.* sterling. This sum will enable us to purchase at least an equal number of English Bibles and Testaments, to those which we relinquish in declining your offer; while therefore the whole of this large invoice will be restored to you for distribution, the same number of English Bibles will be circulated in our country, as if it were retained, and the general cause of the diffusion of the scriptures will gain the whole amount of the duties thus saved. I am thus minute in stating the reasons which influence us in this transaction, from an anxiety that our motives may not be misapprehended. We should be very sorry to be supposed to wish merely to reciprocate compliments with your society on so sacred a subject as charity. It would grieve us too to be thought unwilling to receive an obligation from an institution we respect so greatly. We esteem it an honor for any one on any proper occasion, to be the almoner of your bounty. But as our society as well as yours is formed for the great object of diffusing the knowledge of the word of God, we feel bound simply to inquire how that object may be most effectually served. It has seemed to us, according to our best judgment, that more good would be done by restoring than by retaining the Bibles which you have offered to our acceptance. And if this paramount consideration has derived strength from a desire, that our country may not bear the reproach of interrupting the charitable efforts of yours, and an unwillingness that a single copy of the Bible should be found among us, destined originally to relieve those, who need it more than we do,—such feelings we hope, our fellow christians in Great Britain will not think wholly unnatural or illaudable. I am instructed therefore to beg the committee of the British and Foreign Bible Society, to permit us to decline their friendly and liberal offer, and to indulge us with the pleasure of thinking, that these books are restored to their first destination. We send them to Liverpool by this conveyance,

consigned by our President, Lieut. Governor Phillips, to Lord Teignmouth. We have taken the liberty to give his Lordship this trouble, in order that any doubts, which might arise at your Custom House, as to admitting them, might be at once removed. You asked me to inform you of the amount paid by our society for these Bibles, in order to adjust your accounts with the insurers. I neglected to inform you on the subject in my letter of June last, because as a regular sale was made, it was thought here, that there was a total loss on the part of the underwriters. The circumstance that the Bibles were subsequently restored to you, seemed to be an affair between your society and ours, in which they were not interested. In answer to your question, however, I have the satisfaction to say, that excepting the duties upon them, these books have cost us nothing. The sum originally paid for them was less than 50*l.* sterling, and this has been generously relinquished to us by Messrs. George Crowninshield and Sons, the owners of the privateer. It is but justice to these gentlemen to remark, that in this instance, as well as the facilities they afforded us at the time of the sale, they have displayed a munificence worthy the most honorable mention. In closing this long communication, I would felicitate you, my dear sir, on the restoration of peace between our countries, long, we trust, and happily to endure: but if, contrary to the wishes and prayers of all the good, so disastrous an event should again happen, we hope that the spirit of peace may continue still to unite all who are engaged in either country in the cause of evangelical piety and charity. It has sometimes been the boast of literature, that the citizens of her peaceful republic take no share in the animosities which agitate different states. It would then be a deep opprobrium on the christian name, if they who owe a common allegiance to the Prince of peace, should suffer their labors of charity to be disjoined, or their affections to be alienated, by the in-

sane dissensions, which "the lusts and passions" of men so often engender.

I am, my dear sir, with great esteem,
your very faithful humble servant,

SAMUEL C. THACHER,
Cor. Sec. of Mass. B. Soc.
Joseph Tarn, Esq.

*Letter from John Tappan, Esq. to his
Ex'y. Sir John C. Sherbrooke.*

Sir, Boston, Feb. 24, 1815.

ABOUT a year since, the British ship Falcon was sent into our ports, a prize to a privateer armed vessel, and on board of her were found eight boxes of Dutch Bibles, Testaments and Psalm books, destined to the Cape of Good Hope, from the British and Foreign Bible Society. I purchased them at the sale of the prize cargo, as agent of the Bible Society of Massachusetts, and for the purpose of having them restored to the parent society, from which they were issued. At the annual meeting of our society the purchase was sanctioned, and the Corresponding Secretary and Treasurer were directed to present the invoice, amounting to upwards of 500*l.* sterling, to the British and Foreign Bible Society. During the war there has been no possibility of accomplishing this most desirable object, and no reply has been received to our letters upon the subject, to the Corresponding Secretary, Joseph Tarn, Esq. It is now quite important that they should be speedily on their way to their original destination, as the herald of peace between the two countries, whose efforts it is hoped will now be directed to diffusing the gospel through the world.

We have no prospect of a direct conveyance to the Cape of Good Hope, from this quarter. Books being a prohibited article in Great Britain, no owner of a vessel can be induced to take them on board for that destination. Our only resort then appears to be a hope, that your Excellency will grant permission that they may be landed in Halifax, at our expense, and by your directions be forwarded to London from thence. They are entitled to a drawback of

the duties, to the amount of 120*l.* sterling, if shipped within five or six weeks, and this sum so saved will be added to the funds of our society.

Having learnt that your Excellency would attend to an application, which had for its object the extension of religious truth, I have ventured to make this request, without any introduction, or apology. And having had the honor of transmitting the fund subscribed for replacing the Bibles captured, which were bound to Nova Scotia, I beg leave to refer your excellency to Mr. Black, of your city, through whom the correspondence was held, for any particulars which may be deemed necessary.

I have the honour to be, with high respect your Excellency's most obedient servant,

JOHN TAPPAN,
Treas. of Mass. B. Soc.

Answer to the above.

Sir, Halifax, 7 April, 1815.

I AM directed by His Excellency, Lt. General Sir J. C. Sherbrooke, to acknowledge the receipt of your letter of the 28th February, and in reply to acquaint you, that His Excellency, fully impressed with the pious and benevolent intentions expressed therein, has given orders that the invoice of Bibles, Testaments, &c. which you mention, shall be received in this port whenever the Bible Society of Massachusetts may be pleased to send them. And upon the receipt of these books here, Sir J. C. Sherbrooke will communicate to the parent society in England this very liberal act of the Massachusetts Bible Society, and at the same time take the pleasure of the British and Foreign Bible Society respecting the farther disposal of the books.

His Excellency desires me to express the sense he entertains of your exertions in this christian cause, and to assure you that he sincerely participates with you in the hope that the period is rapidly advancing, in which the sacred scriptures shall be read in every nation in the world.

I have the honor to be, Sir, with

great respect, your obedient humble servant,

T. F. ADDISON,
Lt. Col. & Milit. Sec. & Sec.
to the N. S. Bible Soc.

To JOHN TAPPAN, Esq.
Treas. Mass. Bible Soc.

*Letter of his Honor William Phillips,
President of Mass. Bible Soc. to
Lord Teignmouth.*

Boston, May 31, 1815.

My Lord,

The communication from the Committee of the Bible Society, acquainting us with the donation they were pleased to make us of the Bibles destined for the Cape of Good Hope, and captured by an American Privateer, was duly received. It is made my duty to acknowledge this act of liberality and to express to you the feelings it has excited.

We see in this instance, as well as in the encouragement and aid afforded by you, to our Society, in its infancy, a proof of interest in the success of religion in our country, which we shall always most gratefully remember. In the present case, for reasons which are detailed in the communication to Mr. Tarn, which accompanies this note, it has been thought by us that the general cause, in which your Society as well as ours is engaged, will be best promoted by allowing us to decline your donation. In doing this, however, we beg you to believe, that we entertain the most perfect respect for the opinion of the Committee of the British and Foreign Bible Society, and are led to differ from it, only by the consideration of some important facts, which could not have been within their knowledge at the time of making their donation.

We hope that our motives will meet with your approbation.

The manner in which your Society has been pleased to regard the humble, but well meant exertions we have been enabled to make, in repairing some of the evils of our late unhappy war, has deeply affected us, and would more than repay much greater efforts. We may be permitted to hope, that the peace, which by

the goodness of God is now restored, will render future friendly offices more easy, and that henceforth, the only strife between your country and ours, will be in zeal in the cause of christian benevolence, and "of pure and undefiled religion" throughout the world.

I am with the highest respect, my Lord, your Lordship's most obedient, humble servant.

WILLIAM PHILLIPS,

Pres. of Mass. B. Soc.

Rt. Hon. Lord TEIGNMOUTH.

P. S. We have taken the freedom, which we trust your Lordship will pardon, to consign the Bibles to your address in order to remove all doubt with regard to them at your Custom-house.

Letter from the same to Sir John C. Sherbrooke.

Sir, *Boston, May 31, 1815.*

THE letter of Lieut. Col. Addison of the 7th of April, acquainting us, by your directions, with the permission accorded to us of landing in Halifax a quantity of Bibles, in the possession of the Massachusetts Bible Society, was duly received.

It is the wish of the Society, that I should express to you the sense we entertain of this favor.

The period within which the drawback would have been legally recoverable having elapsed, and we having since received communications from the British and Foreign Bible Society, it is thought most convenient to ship the Bibles directly to England. But although it thus seems no longer necessary to avail ourselves of the permission you have granted, we should be very insensible, did we not beg your Excellency to accept our best thanks for your goodness and for the very gratifying manner, in which it was made known to us. It must be matter of the most sincere joy to every benevolent mind to see the cordiality with which christians of every rank and every country unite their effort for the diffusion of the scriptures. We may regard it as one of the most encouraging proofs of the advancement of piety, and the approach of that period, when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

I am, with the greatest consideration, your Excellency's most obedient, humble servant,

WILLIAM PHILLIPS,

Pres. of Mass. B. Soc.

His Ex. Lieut. Gen.

SIR J. C. SHERBROOKE, &c. &c.

Publications on the subject of war.

FROM different quarters we have recently received a number of publications on the custom of war, which we may notice more particularly in a future Number. These publications present a coincidence of events remarkable and animating. It appears that nearly at the same time, God has been calling the minds of christians to this awful subject, not only in several of the United States, but also in Great Britain. The prospect would be in a high degree encouraging,

were it not for the revolution in France and the *ecclesiastical war*, which has been recently excited in this region. This event we most sincerely deplore, believing that by the unholy passions and prejudices indulged by different sects one towards another, the eyes of christians have been long closed against the antichristian nature of public wars. O that God would speak to the *tempest of warring passions* lately raised among us, and say with effect, "**PEACE, BE STILL.**"

Candidates for the ministry in Cambridge and its vicinity.

Mr. David Reed, Cambridge.

Mr. Joseph Allen, do.

Mr. Samuel Gilman, do.

Mr. Thomas Prentiss, Cambridge

Mr. Rufus Hurlbut, do.

Mr. Samuel Clark, do.